

The  
**Newfoundland Quarterly**  
Christmas Number, 1948

John J. Evans, Printer and Publisher  
St. John's, Newfoundland



"Presentation in the Temple," by Carpaccio

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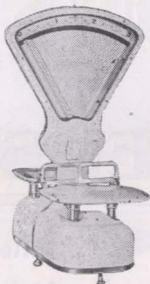
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# THE NEWFOUNDLAND QUARTERLY.

Vol. XLVIII.—No. 3.

DECEMBER, 1948.

80 cents per year.

## “Set Ye Up a Standard in the Land.”

By ROBERT SAUNDERS.

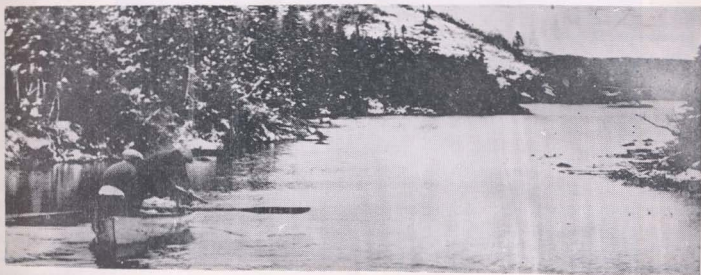
Graduate of Boston, New York, Columbia and Rutgers Universities and St. Paul College of Law.  
Diploma in International Affairs, University of Minnesota.

**W**ORDS in the form of exhortations and entreaties, having the same import as the above, appear in the book of Jeremiah. They were spoken at a time when civilization had progressed but little along its way. And yet there is not much difference between that far distant then and our now.

At that time the Hebrew people were in confusion, disturbed by problems of state, concerned

Throughout the intervening centuries peoples and nations have come to those periods when they found it necessary to set up standards and then chart their course in accord with these declared purposes.

Likewise there have been recurring periods when people, finding themselves in troubled times and seeking a solution to their problems, have again turned to proven ideals and standards of the rights



HARBOUR ROUND POND, NEWFOUNDLAND.

with their rights as individuals and as a nation, and seeking the proper course to follow.

Under these conditions a young man, Jeremiah, went out among them calling for the setting up of standards. He referred not to standards of coloured bunting which make up a particular flag of an organized state or nation; he had never heard of the present day financial production, accounting and marketing standards.

His concern was standards of Government, ideals of citizenship, principles of the rights of man around which a distracted people could gather and make a common cause as one indivisible State.

of man and then, in accord therewith, have re-charted their course in effective Government of a higher standard.

It is my belief that we have come to a time in Newfoundland when we should revitalize our understanding and faith in the long recognized ideals and standards of our Government. Now is the time to get back to first principles, even though in the past we did not depart far from them.

The standards, the ideals, the faith of our forefathers is the substance of things realized and realizable. This was the faith that guided the men and women in the past. It must be the measuring rod of the future.

Theirs was a practical standard of faith, conceived in toil and born in adversity. Of the vision and ideals of our forefathers who set up our Island as a going concern we now visualize it thus :

" I see them face and fight the Wilderness,  
And from its Wilderness wrest and win success,  
I see them take their living from the sea and soil,  
The man and woman joined in homely toil.  
I see them build their homes, their house of prayer,  
And when its bell rings out upon the air,  
I see them kneel in simple worship there.

Their daring wrote a bright illuminated page,  
Their courage is our country's heritage,  
Take them to be your pattern reverently,  
Read well the page they wrote in history.  
Learn to respect all you who cannot share  
The brave inheritance we proudly wear."

Lest we be lulled to sleep let no one think that democracy is granted to us in fee simple, like a piece of land. No! We just get a lease on democracy, which lease has to be renewed from time to time.

We did not choose to renew our lease on democracy some fifteen years ago. That proved fatal. It may never be renewed again on the same terms. Having beat a complete retreat then we now find the roads to an advancement along the same trails are blocked.

But it may well be argued at this moment whether the new status of the Island was what Newfoundland bargained for when she surrendered



ENGLEE, NEWFOUNDLAND

(Courtesy Tourist Bureau)

Therefore, now as in the past, not with dreams, but with courage and strength, shall our Island be bound to last.

When measured by the eons of time the century of democracy in Newfoundland is but a brief span. Let us hope that it is as yet only in its infancy. That the beacons of liberty will ever burn brighter. That those of the present and the future who are interested in the perpetuation of individual liberty and personal freedom will weigh all questions of the Island's sovereignty with fairness and understanding as patriots. May we never have to say :

" Breathes there a man, with soul so dead,  
Who never to himself hath said,  
This is my own, My native land !

her liberty. There is room for debate too as to whether we have not sold our birthright for a mess of pottage. Have we kept up the standard and faith of our heritage?

" Strong-hearted Island of the North,  
Counting thy many coloured years,  
And holding not the least in worth  
Those that were cast in want and fears.

Great Island, thou art still the same,  
Whether in rage or purple drest,  
Today as when thy people came  
To thy dark pines as to a nest.

Give us thy vision, us thy strength,  
To spread the truth which makes men free  
And dying leave a land at length  
Worthy, O mighty Isle, of thee !



Let us at this time be on guard; for eternal vigilance is the price of liberty. Every encroachment whittles away the core of freedom. We should now beware lest that in our quest for security under the wings of a benevolent national state we encounter a challenge to our whole liberty and lose in the ensuing struggle. Even now our wings of an independent state sovereignty have been clipped and that at the very time when the Island was perched on the pinnacle of prosperity.

In the light of history we know that with the collapse of the Roman Empire about the middle of the Fifth Century A.D., democracy did not again raise its head for considerably more than a thousand years. Nevertheless the fires of liberty still smouldered within the hearts of men, for from the beginning of time mankind has sought to obtain and preserve the blessings of freedom, liberty and equality. But what mankind then lost by its folly and greed it found again after paying the penalty for ages in slavery, serfdom and untold misery.

Furthermore, it is to secure certain rights that Governments have been instituted, deriving their just powers from the consent of the governed. Therefore when we destroy an elusive framework of independence who shall reconstruct the walls of that demolished Government? Who shall refashion again the symmetrical columns of even an unwritten constitution?

Can we trust to invisible hands and brains a thousand miles away? Can we bring our problems to rest in such bureaus to us known only by name? Lest we forget, there have been states and people who have found that a faith and hope so reposed were but mirages that faded away as they were approached.

Our own independent responsible Government may not have been a perfect institution. Such approaches perfection only to the extent that the moral forces of its people compel that perfection. The laws, the public servants, and the Government in operation can maintain no standard for a people higher than the people set up for themselves.

Viewed in the light of history what may our answers as citizens be to the following questions besetting Newfoundlanders today as well as every other free people in both worlds?

1. Will a democracy survive if power and authority are centralized in large national Governments?

2. Does the tendency to increase bureaucracy tend to break down and eventually do away with the fundamental principles under which it must operate to be successful?

3. Can a democracy substitute national paternalism for private initiative and enterprise and hope for continued existence?

4. Is a Government programme of subsidies conducive to its welfare?

5. What is the ultimate effect of a planned, controlled and centralized economy on democracy as a form of Government?

6. Are efforts of a Government to manage and control the routine lives of its citizens from the cradle to the grave charged with such potentialities that they may eventually impugn upon the rights of a free and independent people?

Truthfully it must be said that the answers to these very practical problems vexing every free nation, including Newfoundland now, lies in the lap of the gods. Time is our only fortune-teller!

In the meantime let us be on guard; for the true function of an alert minority now, as always, is to challenge every encroachment on individual liberty.

Moreover these questions are not academic and theoretical. Two world wars have been fought to make the world safe for democracy; yet at this moment there is less democracy on this earth than before the struggles. Dictatorship is again rearing its head to undermine the standards of democracy. Thoughtful people currently conclude that it will take only one more titanic struggle to decide the issue whether man is to be bond or free for another span of unnumbered years.

" Stern tide of time! through what mysterious change  
Of hope and fear have our frail crafts been driven!  
For ne'er, before, vicissitudes so strange,  
Was to one race of Adam's offspring given."

It is certainly pertinent at this time to incorporate some excerpts from an address given by Sir John Anderson, formerly Chancellor of the Exchequer in the Churchill Government.

Though Sir John was speaking to a group of British business men about British affairs, his remarks have far wider application.

The theories which he feels are befuddling and misleading the British people have their advocates in every country. He minces no words when he says we are in a fool's paradise in a world of illusion.

The first characteristic of this fool's paradise is, he says, "The prevalence of false doctrines, and notably the false doctrine of equality"; "The dependence of progress," he says, "upon the existence of inequalities is a fundamental law of nature which cannot be wholly inhibited so long as any vestige of individual freedom remains."

The third characteristic of the time is the tendency to hasty change and involves grave danger. He says:

"In a free democracy laws must have the backing of the great majority in the community. It is not enough that they should be passed by a narrow majority, unless, once they reach the Statute Book, they are accepted by the community as a whole, as fair and reasonable."

"Unless the process of change is deliberately slowed down, things may happen that are so far ahead of public opinion that they lead to resistance or even open revolt."

Therefore, in our desire for change, let us be on guard lest we substitute our standards of free democracy for a more authoritarian system in the form of bureaucratic collectivism.

*God guard thee, God guard thee,  
God guard thee Newfoundland,*

## Peace on Earth

By BERTILLE TOBIN

The sheep were huddled for warmth together,

The younger shepherds by embers a-doze

Whilst their elders were warily watching

Lest there'd be prowling preying foes.

All of a sudden the dark sky lightened

And continued to grow more bright

Till the older shepherds, thoroughly frightened,

Woke up the younger to share the sight.

Then there came a more marvelous vision,

A white-winged angel, bright and fair,

Whose words of musical precision

Harmonized with the heaven-lit air:

"Be not afraid, for lo, I bring you

News of great joy to endure all time—

This Night is a Saviour born unto you—

In Bethlehem was this Birth sublime—"

Like a silvern flute the voice continued—

"The Child in a Manger you will find

With Mary, His Mother"—now retinued

The speaker was with his shining kind,

Hosts of beautiful beings singing

Of Glory to God and Peace to men—

All the sky was with sweet notes ringing,

And the means of peace holds now as then,

For hearken to that angelic chorus

Renewed each Feast of the Christ Child's Birth—

"Good-Will" is the sesame glorious,

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## OLD SHIPS

By I. A. RICHARDS, 15 Mayor Avenue, St. John's, Newfoundland.

Her last trip made she lies at anchor there  
Within the harbour, desolate, alone,—  
A grand old ship that once had grace and charm,  
A thing of joy, a beauty of her own.  
Once o'er the seas she danced with canvas spread  
And flag unfurl'd, a proud thing wild and trim,  
The boast of many a man who trod her deck  
And learn'd to love her eve'ry mood and whim.

Perchance, at night when earth and sky are atill,  
A ghostly crew who lived long years before  
Return from out the void to take their place  
As they were wont to do in days of yore.

Who knows but that the ship full rigg'd and dress'd  
In clouds of snowy canvas once again,  
Mann'd by a phantom crew who love her still,  
Steals from the harbour to the open main?

So we at eventide are like old ships,  
No longer strong enough for storm and strife,  
Our battles fought, our last sea-voyage o'er  
We feel the pulsing of another life.  
Fond memories return at eventide,  
Mix'd with regrets for things we've left undone—  
Yet in our souls a constant hope abides  
That somewhere, somehow, life goes on and on.

# This Winter

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# Queen of all the Americas

REV. P. J. KENNEDY.

**O**N August 20, 1940 the exiled Russian communist and revolutionary, Leon Trotsky, (Leba Bronstein), was beaten on the head, in his gun-guarded villa on the outskirts of Mexico City. His skull was broken and he died August 21. The body was cremated August 27. With Lenin, Trotsky had been the driving force and chief organizer of the Bolshevik Revolution of October 1917. It was Trotsky who directed the Red Army to victory in the civil war of that time. He soon came into conflict with Stalin, General Secretary of the Communist Party, and after Lenin's death in 1924, Stalin ousted Trotsky from the leadership. Trotsky was exiled and driven from several countries until in 1936 he went to Mexico, the only country ready to receive him. In his writings he blamed Stalin for betraying the cause of the Communistic world Revolution. He declared that Stalin was a "bureaucratic nationalist" concerned primarily with the economic development of Russia. He foretold that a New Revolution—of the international proletariat—possibly starting in the west, would end Stalinism and restore true Communism.

## Mexico is Catholic.

In the minds of some people in northern countries the land of Mexico is associated with Latin American civilization and the Catholic religion. It is somewhat surprising that such a land should be the only country in the world to afford asylum to the arch-communist agitator in which he might plot a newer and more terrible orgy of international "Red Hate." About 90% of Mexico's 20,000,000 population are Roman Catholic and have held the Catholic Faith under a hundred years of often violent religious persecution. Mexico was conquered for Spain by Cortes in 1521 and the Catholic religion became the official religion of the New Spain. Mexico became a Republic in 1824 and the movement for independence from Spain was led by Hidalgo, a Catholic priest. Thirty years later anti-Catholic legislation was enacted and it has been kept in force until the present day.

## Persecution of the Church.

The Cardinals, Archbishops and Bishops of the United States of America on the 12th of December, 1926, Feast of the Patroness of Mexico, our Lady of Guadalupe, issued a notable joint Pastoral Letter on the "Religious Situation in Mexico."

It was an expression of sympathy with the neighboring Mexican Catholic Church then being so violently persecuted and it protested against the iniquitous anti-religious laws of the Mexican Constitutions of 1857 and 1919. Under Calles from 1924 to 1934 these persecuting ordinances were enforced with utmost rigour and the Catholic Church in Mexico was driven "underground," forced to carry on its religious ministrations in secret, as in the days of the catacombs and of the Penal Laws in Ireland. These laws took away the right of the Church to corporate legal existence and its right to ownership of property. Clergymen were disfranchised by the fact of ordination. Church collections were restricted to the Church building. The Church could not possess houses for Bishops, priests or officials. Foreign clergy were expelled—the Papal Delegate included—and Seminaries were not allowed for the training of native priests, therefore the clergy were destined to extinction. Religious orders were suppressed and religion could not be taught in the schools. Catholic hospitals and institutions of charity were confiscated and freedom of the press was no more. There is a widespread Anglo-Saxon propaganda that the Catholic Church in Mexico is the source of ignorance and superstition and that it has kept the people illiterate. How could the Church accomplish anything in the field of social service under such a persecution? For three hundred years it was the Catholic Church that planted religion and civilization in Mexico and instituted Universities, Hospitals, schools and social reforms even in advance of the United States and Great Britain.

## Tragedy of Mexico.

One hundred years ago the religious persecution began and in two generations Mexico lost what three centuries of peace and cultivation had won. Her churches were seized and her revenues, formerly dedicated to education and social welfare, were turned over to the looter. The worst elements rose to power and for them power was merely the road to riches. It has been the tyrannical military minorities and rival military juntas struggling for control of the State that have wrought such havoc in Mexico. Ninety per cent of the masses of the people are unorganized from a political or military standpoint. The simplicity and credulity of the lowly peasant has been exploited by the ambitious military "racketeer." Successful presidents have been first successful generals. The revolutionary



principles of an anti-religious socialism and communism have been made effective in the last thirty years and although some progress has been made in education and social reform, it has been nullified by the violent persecution of religion.

### Blood-Drenched Altars.

The title of a book on Mexico by Bishop Francis Clement Kelly of Oklahoma, U. S. A., is "Blood-Drenched Altars." Truly during the persecutions at recent years the altars of the Catholic Church in Mexico were drenched in the blood of her priests and faithful laity. Around 1926 President Calles decreed that the churches could be used only on condition that the priests would recognize the sovereignty of the State over the Church. The Bishop's withdrew the priests from the churches and when the latter gave their ministrations secretly as in the days of the catacombs a bloody persecution began. In a village called Valparaiso the priests and prominent Catholics were hanged from the trees and under the branches from which the bodies swung General Ortis and all his officers down to the corporals set up their tables and celebrated with diabolic Bacchanalia their own "heroic deeds." On another occasion Ortis arrested a Father Correa ordered him to hear the confessions of a group of Libertadores (Catholics who on their own and without instigation of the Church had organized a League for the defence of Religious Liberty by combat) then under threat of death ordered the priest to reveal what the group had confessed to him. When Father Correa refused he

was shot February 6th, 1927. On November 22, 1926 a group of young men at the village of Momax were arrested and ordered to apostatize. Of these Manuel and Rafael Campos and Benjamin Dias were stripped, fearfully mutilated, robbed of everything and finally fell pierced by bullets. With their last breath they cried out: "Long live Christ the King! Long live the Virgin of Guadalupe!" A few months later Rafael Campos, son of the above-mentioned Rafael Campos, was also executed for his Faith. Famous among the modern Martyrs of Mexico are Father Miguel Augustin Pro, S. J., and his Companions. Father Pro travelled through the country in disguise ministering in secret to escape the agents of Calles and for a couple of years after 1925 he eluded capture. Sometimes in the drollest manner he outwitted the pursuers. On one occasion in his disguise he helped in the search for himself then asked his fellow searchers to remain outside a house on guard whilst he entered to investigate. He went in and secretly offered Mass and administered the sacraments but on coming outdeclared that his investigation had unearthed no trace of the "priest Pro." Finally he was captured and with his brother Umberto and two others executed November 23, 1927. His last words were of forgiveness for his captors. He stretched out his arms in the form of a cross, cried out: "Viva Cristo Rey! Long live Christ the King!" then pierced to the heart by bullets died a Martyr of the Faith. Faithful Mexicans acclaim him as a saint.

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Our  
Lady  
of  
Guadalupe

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Queen  
of  
all the  
Americas

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## OUR LADY CREATED MEXICO.

It is said that 70 per cent of the Mexican people are Creoles i.e. a mixture of Spanish and Indian blood. Northern races did not fuse with the natives but it is to the credit of the Spanish colonizers that they united the primitive peoples with themselves to form a new race—the Mexican nation of to-day. In northern climes the aboriginals are practically extinct but in Latin America the fusion of Indian and Spanish blood has given birth to twelve great new nations in which the lowly Indian tribes have reached the imposing number of nearly **One Hundred Millions** of civilized, believing Christian people. That is not a negligible achievement for Spain and the Catholic Church in the history of this Western world. One small incident in the religious beginnings of Mexico had much to do with the adoption of the Indian into Spanish civilization and into the Catholic religion. Not all the Spanish adventurers loved the native inhabitants. Some soldiers of fortune would despise and exploit them, went even so far as to teach that they were beings of a lower order than man and not possessed of human souls. The Catholic missionaries, sons of St. Francis and the rest, strenuously rebutted this doctrine and insisted on pouring the sanctifying waters of Baptism on Indian and white alike. The redeeming Grace of Christ knows no distinction of race or tribe and Heaven soon sent a smiling benediction on the new-born red skinned children of the Church. The work of converting the Indian increased tremendously after Holy Mary appeared for the first time on the American continent to a poor Indian peasant in 1531 just ten years after the conquest by Cortes. Ever since and even until to-day the very mention of Our Lady of Guadalupe makes the Indian and Creole heart throb with Faith and joy and love.

## Our Lady Visits Mexico.

An early Indian convert of the Franciscan missionaries the poor Indian of fifty-five years of age had such an unpronounceable Aztec name that the Fathers when baptizing him in 1524 substituted the Spanish name of Juan Diego. Juan was a faithful, humble, obedient child towards the Holy Church that he had now learned to love and every day possible he hastened several miles to Holy Mass and Catholicism lesson in the Franciscan Convent at Mexico near the City of Mexico. On Saturday morning of the 9th of December, 1531 Juan Diego set out to go to Mass. He was very sad and lonely that day. His poor Indian wife had died, Juan was growing old and he felt that no one in the world cared very much about him any more. It was cold in December and Juan wrapped his tilma or Indian cloak closely around him as at break of day he climbed the hill of Tepeyac, three miles from Mexico village. Strangely then he heard the sounds of sweetest music. It seemed as if the birds were singing and all the hillsides were re-echoing their song. He looked up towards the hill top and as the celestial song gave way to sudden stillness he heard a voice

calling to him, 'Juanito, Juan Dieguito,'—My little Juan, My Little Juan Diego.' When he reached the summit, Juan saw a lady standing, who motioned him to approach. Her garments were shining like the sun, the cliff on which she stood glittered with glory and the trees and plants around her glistened like gold. She said to him, 'Juanito, the least of my sons, where art thou going?' He replied, 'My Lady and my Child, (literally in Spanish, *Nina mia*, i.e. My Child, a Mexican form of tenderness and respect used by humble folk in addressing superiors), I must needs go to the church at Tlalotelolco, to study divine mysteries, which are taught us by our priests, the emissaries of our Lord and Saviour.' Immediately she resumed her discourse and revealed her sublime will.

"Know and take heed, thou the least of my sons, that I am Holy Mary, Ever Virgin Mother of the True God for whom we live, the Creator of all the world, Maker of Heaven and Earth. I desire that a temple be built here upon this spot that I may show my love and compassion for all your oppressed countrymen who love and seek me, and for all who ask my protection and call on me in sorrow and affliction. That this may be done, go to the palace of the Bishop of Mexico, and tell him all that you have seen and heard. Rest assured that I shall reward you with a happy life. Go now, the least of my sons, and do your best for your heavenly mother."

Juan bowed before her and replied: "Lady, I go to do your bidding. As your humble servant, I take my leave of you." Then immediately Juan went to Mexico City.

## Heavenly Roses of Castile.

After some delay Juan was admitted to the Bishop's presence but had little success. Don Fray Juan de Zumarraga, the Franciscan Friar who became the first Bishop of Mexico, was a learned and saintly man, but he was cautious and somewhat dubious about Juan's story. He dismissed him saying he would give consideration to the matter at another time. Next day, the 10th of December, the Lady appeared again to Juan and urged him to seek another interview with the Bishop. This time the Prelate asked a heavenly sign that the Lady might prove that she was the Mother of God. On the 12th of December the Heavenly Visitor came again and graciously acceded to the request of the Bishop.

"Go, Juanito, she said, "to the summit of the hill and gather the flowers which you will find." Juan obeyed and to his amazement saw growing altogether out of season in the cold of December, quantities of the most exquisite Spanish "Roses of Castile." They were fragrant and covered with dewdrops which looked like precious pearls. It was a place where there was no vegetation at other times and none at such a late season of the year. Juan gathered the Miraculous Roses into his tilma and brought them to the Queen of Heaven who herself rearranged the clusters, saying to him: "This clus-

ter of roses is the sign you are to take to the Bishop. Tell him everything that has happened and do not unfold your mantle until you come into his presence. Ask again that the temple be built." Juan was admitted, opened his tilma and displayed before the astonished gaze of the whole Episcopal household the Miraculous "December" Roses of Castile. As the flowers fell in a cascade of beauty and the tilma opened to its full extent Juan was in turn amazed to see the Bishop and all his attendants fall upon their knees in humblest veneration before his rough peasant's cloak for thereon in brilliant colours of rose, blue and gold was imprinted an exact and life-size representation of the Blessed Lady just as she had appeared to Juan Diego on the hill of Itepyac.

### The Glory of Guadalupe.

The Bishop permitted public honour to be given to the miraculous image and when miracles occurred through its instrumentality he authorized the erection of a chapel for its preservation. In 1622 a rich shrine was erected; and a new one of great proportions and much richer in 1709. In 1754 it was aggregated to St. John Lateran in Rome and finally in 1904 it was created a Basilica. It is served by Canons and the presiding ecclesiastic is called Abbot. Sworn evidence was given at various commissions of enquiry corroborating the traditional account of the miraculous origin of the image and authenticating the many miracles that have occurred through the invocation of Our Lady of Guadalupe, the name which she indicated herself at the appar-

ition. Since the beginning of the devotion Our Lady of Guadalupe has been revered as the very special Patron of Mexico and she is an integral part of Catholic life in all the countries of Latin America. The devotion has spread all through the Catholic world and of late years has had a remarkable increase. The annual feast of Our Lady of Guadalupe on Dec. 12th, is one of the highest liturgical rank and a holiday of obligation in Mexico. Pope Leo XIII decreed the solemn honour of coronation for the miraculous image and on Columbus Day, the 12th. of October, 1895, in a most imposing and majestic ceremony the Virgin of Guadalupe was solemnly crowned as Queen. The exquisitely artistic Crown cost thirty thousand dollars realized by popular contribution. In 1910, August 24th, the Holy See declared Our Lady of Guadalupe Patroness of all Latin America and Pope Pius XI in 1937 authorized for her the new and greater appellation of **QUEEN OF ALL THE AMERICAS**. The present Pontiff, Pius XII paid a special tribute of honour for the Golden Jubilee of the coronation in 1945 by sending His Eminence Cardinal Villeneuve, of Quebec, as Papal Legate to preside at the ceremonies and renew the consecration of all the faithful to Our Lady as Queen of All the Americas.

### HER PHOTOGRAPH FROM PARADISE.

Juan Diego's tilma bearing Our Lady's image, mounted on silver, still stands over the High Altar, in her shrine and a constant stream of pilgrims come from all parts of the world to honour her and beg her protection. Above all, her poor Indian lovers come in their thousands, walking hundreds of miles, travelling for weeks, sleeping in the open, fasting for Confession and Holy Communion to to honour their Queen and Mother who amid all the upheavals and persecutions of 400 years has ever remained their tried, trusted and faithful friend, their solace and defender in the day of woe. The coarsely woven material of vegetable fibre which bears the picture is as open as poor sacking. It consists of two strips of about six feet long by eighteen inches wide held together by weak stitching. Painters have testified under oath that the material was not only unfit but unprepared for the imprinting and they have marvelled at the apparent oil, water, distemper, etc., colouring in the same figure. Also worthy of admiration are the flower-like tints and abundant gold. The chief colours are deep gold in the rays and stars, blue-green in the mantle and rose in the flowered tunic. Artists who have examined the picture find the proportions perfect for a maiden of fifteen. The figure and attitude are of one advancing and immediately beneath her feet, sustaining the voluminous folds of her robe, is an angel or cherub with outstretched arms, in the attitude of flying and yet in peaceful rest so near to the loving Queen of Heaven. Surrounding our Lady of Guadalupe as a vesture of glory are golden rays as of sunlight, her blessed feet seem to rest on

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the crescent of the moon and the stars of her mantle form the precious jewels of the Queen. The picture represents Mary in the sublime mystery of her Immaculate Conception, conceived without sin, the Woman foretold as forever at enmity with evil, forever victorious over Satan by her dominion over the universe, that Woman, whom St. John saw appearing in heaven as described in the Apocalypse:

*"And a great sign appeared in heaven: a woman clothed with the sun and the moon under her feet, and on her head a crown of twelve stars." (Apoc. XII. 1.)*

The Bishop made good Juan Diego guardian of the first little shrine of Our Lady of Guadalupe and in wondrous holiness of life he tended the sacred image and chapel with loving care ever recollected in the holy presence of the Blessed Mother who had selected him for her confidant and servant. It was reported everywhere that Our Lady appeared again to Juan to inform that his hour was near to meet her in Heaven and that she came herself to take him with her to that abode of the blessed where forever he would gaze not on her beautiful image but on the present loveliness of Heaven's glorious Queen, happy with her in adoring love of the Splendour and the Beauty that are Infinite and Eternal.



## Grandma's Lament

R. J. CONNOLLY

Like surf-capped waves the countryside,  
Beneath December's sun,  
Is captive in a fleece of white,  
Which children prize as fun.

The air exudes the breath of frost  
On window, fence, and tree.  
This thrills all youngsters sporting sleds,  
And chills the blood in me.

Though earth be chaste to look upon,  
And bells make pulses beat,  
I take by choice my obscure room,  
Applauding much its heat.

And as I spurn all snow and frost,  
Wherein youth magic find.  
I reminiscence: If Winter comes,  
Can Spring be far behind?



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# *Impressions of South Africa*

By REV. FRED SASS



REV. FRED SASS

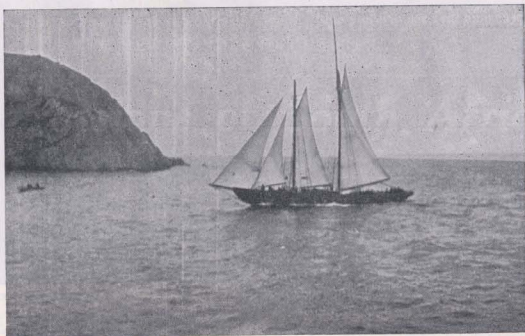
It has the most magnificent mountains and the most desperate deserts lying side by side. Backward tribes live only a hundred miles from huge industrial centres like Port Elizabeth, Johannesburg and Durban. There is every sort of colour problem industrial problem, and agricultural problem. And yet the South African society works.

One cannot sum up such a country accurately in a short time. But I shall endeavour to give a fleeting impression of my journeyings from Cape Town to Victoria Falls, Johannesburg and Durban.

One of the first impressions you gain of South Africa is the unimaginable beauty of the country. South Africa is one land which lives up to the advertisements. It's landscape is just as you've seen it pictured in the shipping companies' offices. Those technicoloured posters of Table Mountain and Victoria Falls in Southern Rhodesia are just what you see when you arrive. If you arrive in South Africa by ship, you will come first to the city of Cape Town, with its magnificent scenery, its vineyards, its old Dutch farmhouses, its suburban gardens, where you will see red hibiscus, blue agapan-



It is quite impossible to answer the question as to what I think of South Africa—after a hurried journey through the country. Because it is difficult to know what to think of South Africa. It passes before your eyes like an exciting film. Never was there a country with so many violent contrasts.



FISHING SCHOONER ENTERING ST. JOHN'S HARBOUR.

thus, and perhaps purple bouganville massed against white walls. It is one of the few towns left on earth where you can achieve the dignity of leisure. Table Mountain will take your breath away. Its as if Ben Nevis suddenly leaped up behind the wharf here at St. John's. And from its noble heights which may easily be reached by cableway, you look out on a unique panorama of African scenery. There in the distance the Atlantic and Indian Oceans meet, and close by stands the short-nosed Lion's Head with Signal Hill sprawling at its side. At the foot of Table Mountain lies the business and residential districts of Cape Town. From the city to the extreme point of Africa—Cape Point—through the famous Chapman Peak's drive—you motor along one of the loveliest drives in the world. From Cape Point you can travel round the Cape Peninsula in a matter of a couple of hours. There is a road that takes you to Simons-town, the British Naval Base, Fish Hoek, Kalk Bay and Muizenberg, where the waters of the Indian Ocean gently come to rest on pure white sea

sand, that is a feature of all the Cape Peninsula bathing resorts. Along the beautiful De Waal drive you pass Cecil Rhodes' Monument University of Cape Town, the medical school, the zoo, the Groote Schuur Hospital and on through charming forests of silver oak and birch trees to the vineyards of Constantia, whose famous grapes have been known to European wine lovers almost since the first Cape settlement. And in Adderley Street the main business thoroughfare in Cape Town, you come across the colourful cheery community of flower sellers. Every morning, no matter the weather and it never snows—just nice sunshine and plenty of it—they arrive with their bundles of flowers, and take up their position beneath the walls of the new post office. What a splash of colour they add to the city streets.

The alluring climate makes South Africa a pleasant land for the white man. There are only  $\frac{1}{4}$  dozen days or so in the year when the sun does not shine. For weeks on end the thermometer goes above 80 degrees and sometimes touches a hundred and over,



THE COMMONWEALTH MINISTERS AT BUCKINGHAM PALACE.

Their Majesties the King and Queen gave a dinner party at Buckingham Palace for the Commonwealth Ministers who are in London attending the Commonwealth Conference. This photograph, taken in the Throne Room at the Palace, shows (left to right), Sir Godfrey Huggins, Southern Rhodesia, Mr. D. S. Senanayake, Ceylon, Mr. Liaquat Ali Khan, Pakistan, Dr. H. V. Evatt, Australia, His Majesty the King, Mr. C. R. Attlee, Great Britain, Mr. Norman Robertson, Canada, Mr. E. H. Louw, South Africa, Mr. Peter Fraser, New Zealand, and Mr. Nehru, India.

Within the European community, there are no sharp contrasts of wealth and poverty. Nearly all are tolerably well-to-do. You will find living cheap in South Africa. Houses are in short supply, but rents luckily are controlled at prewar levels; and for 40 dollars you should be able to get a five roomed unfurnished house. There is an abundance of most things if you have the money. Food is cheap. Fruit is plentiful, and I noticed oranges and apples selling at 2c. each, bananas 14 for 25c, tomatoes 8c. a pound, and grapes at the maximum controlled price of 14c. lb. Life is easy for the white man because it is built upon the basis of black labour. And for 3 dollars a month you can get a black boy or girl who will wash your dishes, and clean your shoes, and do your house-work. For no white South Africa man or woman could contemplate washing dishes and survive. You will be amazed at the policy of segregation between the whites and blacks. The blacks are not permitted to have equality with the white man, nor to join the Labour Unions. Whether South Africa will be able to maintain this policy of segregation and two million white people control the destiny of ten million blacks remains to be seen. Quite shortly the matter is going to be brought before the U. N. O.

Possibly you will be surprised at the slowness of your train. Travelling by car is much faster, in spite of poor roads away from the big towns. It is all but a thousand miles from Cape Town to Johannesburg and your train will take about thirty-five hours. This will give you plenty of time to get used to the landscape.

When you have passed through the coastal range of mountains, always glistening, in winter with snow, in summer with heat, and have slowly puffed and zigged on to the interior plateau, you will be in the vast semi-desert called the Karroo, where the dusty earth shows nothing but small brown shrivelled looking bushes and range after range of low hills.

Occasionally for variety a solitary hill crops up as flat as if its top had been sliced off with a knife, occasionally—very occasionally a lone white farm house with its line of cypresses to break the wind, and sometimes not far from the railway track a group of dirty looking unkempt sheep.

Once in several hours you stop at a little station with its adjacent row of corrugated iron cottages in a thin shade of pepper-trees and are besieged by half-

naked black urchins with hands held out in prayer for pennies or scraps of food.

At length the Karroo gives way to the veld, shrivelled bush to parched yellow grass. The hills disappear, but the wide open spaces go on. Those you will have learnt to expect, but perhaps you did not expect the wide open spaces to be as empty as they are, when every tree is an event, so that you positively welcome Johannesburg when at last it appears, heralded by white and glistening mine-dumps and squalid dusty slums.

As the sun catches its tall white buildings, you will be half incredulous. After a thousand miles of next to nothingness, the first astonishing thing about Johannesburg is that it should be there at all; the second that, being there, it should pack all its shops and offices, its commerce and industry, into a square half-mile, or little more, of narrow crowded streets.

One of the principal daily problems for every Johannesburg business man and shopper is where, oh where to park his car. Garages are few, and anyway



A new photograph of Their Majesties the King and Queen with Her Royal Highness Princess Margaret, taken in the White Drawing Room of Buckingham Palace. Arrangements are being completed for Their Majesties the King and Queen and Princess Margaret's tour of Australia and New Zealand early next year.



the streets are public, aren't they? In the congestion and the bustle, you will speedily forget Cape Town, which, if you ever revisit it, will seem to you now like a return to Europe. But anyway, quite different from this foreign polyglot city, which is coming for good or ill, to represent South Africa.

Under the arcadings of Johannesburg's big stores, browbeaten by its tall blocks of flats, bewildered by its straight streets, all cutting at right angles and all exactly alike, so that your only hope of finding your way about is to learn off the names of the streets and the order in which they come—here you will forget not only Cape Town, but the veld itself, the original South Africa, which Johannesburg's street planning is quite determined you shall not see.

As you look down the length of Pritchard Street, you may spare a friendly nod for the gold mine dump at the end, crowned nightly by a brilliant sunset, which forever blocks your view. But occasionally, as you rush from office to cinema, you may momentarily regret that this big city in the middle of a vast and empty land finds space anywhere near its centre for only one tiny park, a trifle bigger, perhaps than Bowring Park.

After leaving Johannesburg I went on to Victoria Falls. How beautifully unspoiled they are—with a magnificent hotel—a graceful road, and railway bridge, and the jungle all around! The Zambesi River slides blue green towards the edge. It's a mile and a quarter wide. Then—with a plunge that fairly takes your stomach with it—over it goes! into a crack in the face of the earth, 400 feet deep and 90 yards wide. It's a mad swirling spray swept cauldron, and the huge Zambesi has to fight its way out of this cauldron through a gorge only 200 feet wide. The roar beats down upon you as you watch, but nothing can capture that feeling of utter remoteness—of a wild untamed countryside—that you get even on the main roads of S. A. No advertisements—no cars in queues—the little towns hundreds of miles apart and lost in the great grass seas of the High Veld. The far off ranges of blue mountains rimming the horizon. South Africa still has what few countries have—thousands upon thousands of square miles of wilderness, of country that defies the white man to do anything with it. Maybe that's why the white man has not yet succeeded in interpreting it properly in literature and art. It's still in great areas a black man's country. That's the most vivid impression you get in S. A.: this black background to the white pattern the

European has imposed on the country. There are tragic aspects of this background: the break up of the tribal life, the drift into the towns—where the natives live in shambling shack cities like Orlando and Alexandria township, near Johannesburg, and Windermere, near Cape Town. And of course the colour bar. These are quite frightening problems for the white man to face.

But strangely enough, that's not the most abiding impression made on me during my tour of S. A. What I carried away with me was the picture of the good side of African Native life. The hospitality of the Zulus and Basutos in their kraals. The dances—and above all—the singing. This African music is a great surprise to the visitor from Overseas; for it's simply magnificent. Simple unrehearsed singing springs up naturally wherever natives gather for work or play. I heard it everywhere. On Sundays, single guitar players wander through the streets of big towns like Durban, strumming away to themselves with a infectious lilt. The mine workers, 9000 feet down in the heart of the gold mines of Johannesburg, sing as they dig for the gold.

The astonishing variety of wild life is another indelible impression that I brought away with me from South Africa. There is nothing more exciting in the whole world. When you are out there you get a sort of fanaticism about these animals. Up in



PRINCESS ELIZABETH RETURNS FROM A HOLIDAY.

Her Royal Highness Princess Elizabeth, with a big white silk bow in her hair wearing a brown fur coat, drove with His Royal Highness the Duke of Edinburgh from Euston Station to Buckingham Palace recently on her return from Balmoral. Her Royal Highness travelled from Balmoral, accompanied by Their Majesties King and Queen, in the Royal Train, pulled by one of the newest types of engine named King George VI.



Southern Rhodesia I saw many of these wild animals. I remember taking a trip up the Zambesi River. We passed crocodiles lying asleep on the river banks in the warm sunshine, saw a herd of elephants come down to the river to drink. I watched the mothers lead their tiny calves, teaching them good manners, just as if they were human, and punishing them when they failed to behave. The whole herd indulged in strange ungainly games of follow-my-leader, trumpeting away, utterly oblivious of our presence on the river. And as you look at them you get that feeling that only Africa can still give, of a huge country untouched, unspoiled by commerce. But can it remain so. I doubt it.

All over the Union and Southern Rhodesia, you get the feeling that this original authentic African world is on the defensive. For better or worse, the white man's way of life is spreading into the remote corners—and before it the splendour of the scenery the glory of the wild life, the native tribal organization may disappear. Today four thousand immigrants a month from Great Britain are pouring into South African and the two Rhodesias.

This doesn't mean that all the beauty of the old Africa will be eventually lost. They are signs that thinking people in South Africa are alive to the problems ahead. They know South Africa has to change rapidly maybe painfully—but it will change in the long run into something better.



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Forgive me Lord. One moment hesitant  
I wavered in belief. Thought no one cared.  
Reverberating pitiful "I can't."  
Appeared then Jesus . . . how great waves spared  
Him merely since *he trusted* he could walk,  
Faith, hand in hand with God against the storm.  
Yet of Gethsemane sage prophets talk  
And mark how faith alone kept Christ from harm.  
(The human heart is prone to disbelief  
When we are thrust deep down in petty grief.)  
Forgive me Lord rash moments I forgot  
How surely faith in God that enters me  
Refracts as did our Christ's from Calvary,  
That miracles alone by faith are wrought.



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The "Hoppi-Copter," with an engine similar to an outboard motor, its power being about 35 horsepower, a carrying weight of 250 lbs, and with a cruising speed of 40-60 miles per hour, is the world's smallest helicopter. The "Hoppi-copter" will fly for an hour on two and a half gallons of petrol. It is designed by an American aero engineer and is to be built by a Bournemouth (England) firm. It may be a year before the British firm will go into production of the machine, during which thorough testing will be given and developments made.

This picture shows the "Hoppi-Copter" being demonstrated near London.



## Happy Christmas

By ALBERT S. REAKES

Let mirth and merriment abound,  
Good cheer and wholesome fun:  
True happiness and joy are found,  
In kindness, thought, and done.

Our children write to Santa Claus,  
Their hopes and needs to tell:  
He will reply, they know, because,  
He loves to give so well.

As sidewalks sparkle in the night,  
The air is crisp and clear,  
The moon looks down in pure delight,  
That Christmas time is here.

The sleigh bells jingle down the street,  
Where eager shoppers throng:  
There, stores are gay with goods to meet,  
Each quest that comes along.

And in the church sweet voices sing:  
A carol, and refrain.  
Mankind, in joy, is worshipping:  
'Tis Christmas Eve again.



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# The Late Archbishop Howley's "Newfoundland Name Lore"

Republished from "The Newfoundland Quarterly," Commencing October, 1901.

## ARTICLE III.

**B**EFORE coming down to the particular names of the various harbors, coves and bays of Newfoundland, I deem it well to dwell a little longer on the names of the lands and waters immediately surrounding our great Island-Continent. Having, in my last, given a rather complete account of the great north-eastern shoulder of the American Continent, viz., Labrador, I will now speak of the waters which lave the western coast of our Island, namely, the Straits of Belle Isle and the

The late Professor Justin Winsor, in his historic volume—"Cartier to Frontenac,"—brings forward what he considers evidence to show that early in the XVI. century, and very shortly after Cabot's time, the Breton and Portuguese navigators began to have an idea of the existence of this great northern Gulf; the complement, as it were, of the great southern gulf of Mexico.

It does not seem, however, to me that his proofs are quite satisfactory. Indeed he admits as much himself. He shows a chart of Reinal, date 1503,



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### Gulf of St. Lawrence.

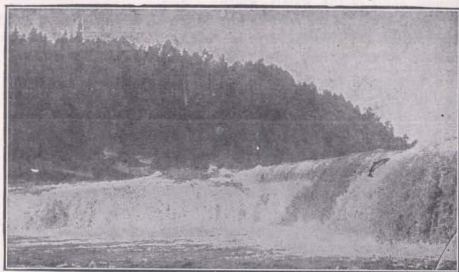
We have seen that when Cabot discovered land,—land which he took for a number of islands, and which he believed to be a group standing off the main-land of Cithay and Cipango, behind which was the great Mar-del-Sur, the Southern Sea, a name, which in the light of modern discoveries, has become altogether inappropriate, yet which still gives the title to the "South Sea Seal," though that animal is now taken in the Arctic regions. From this it will be seen that these early navigators had no idea whatever of the existence of the great Gulf, which we now call the Gulf of St. Lawrence.

from which it would appear that the two entrances to the Gulf—the one at the north, and the other at the south of Newfoundland—had been perceived, but no entrance had been made into them. The Ruytsch map, 1508, which is supposed to have been made by a companion of Cabot, shows Terra Nova distinctly attached to the main continent of America; thus showing a complete ignorance of the existence of the Gulf of St. Lawrence. There is a map attributed to John Denys (1506) which clearly shows the Gulf, but it is undoubtedly not authentic. Winsor shows a map from the edition of Ptolemy of 1511, attributed to "Sylvanus," in which he (Winsor)



seems to see a clear delineation of the Gulf; but I think he is mistaken, and that the water shown is the sea between Newfoundland, which is called *Terra Laboratorum*, and Labrador, which is called *Regalis Domus*—a Latin rendering of *Cortereal*. But it is almost impossible to unravel the confusion of these early maps. Each cosmographer tried to reconcile the conflicting stories of returned navigators, and so matters got hopelessly "mixed up" to use a homely but expressive phrase. Thus for instance on the map of Verazzano (1527) we find what is evidently Greenland marked "*Terra Laboratoris*," while Newfoundland is *Baccalaos*, and south of it is *Corterealis*. This nomenclature is followed on several maps, and makes the land now known as Cape Breton and Nova Scotia to be *Corterealis*. While

portion of the Gulf, as far at least as Brest, Oldfort and Blanc Sablon, were well known at this date, appears clearly from Cartier's account. He tells us that a large fishery ("*grant pescherie*") was carried on at *Les Islettes* (Ledges Islands) and Blanc Sablon, which retains its name unaltered to the present day. At Shecatica, which Cartier called *Saint Jacques*, he met a large ship from La Rochelle, which was seeking the harbor of Brest (Oldfort), where they intended to make their summer's fishery. But that Cartier had no idea of the true nature of the Gulf, that he still considered it only a "Bay" of Newfoundland, and that Newfoundland was not an island but a part of the mainland appears from his remark when at the Magdalen Islands. "I think," he says "from what I can judge that there



BIG FALLS, UPPER HUMBER, NEWFOUNDLAND.

other maps again, such as that of Lázaro Luiz (1563) make this land (Nova Scotia and the South Shore of the Saint Lawrence) to be Labrador.

However, to return to the question of the Gulf of St. Lawrence, none of the early authentic maps show any knowledge of it up to the time of Jacques Cartier. In the year 1534 this bold navigator from Brittany made his first voyage of discovery to Newfoundland. He left St. Malo on Monday, 20th of April, arrived at Bonavista on the 10th of May. He went around by the north and penetrated the Straits of Belle Isle and made an extensive exploration of the Gulf. But he still considered it only as "*The Bay of Chateaux*"; a name given on account of the harbor of that name, at the mouth of that bay, now Straits of Belle Isle, on the Labrador side of the entrance. That this northern

must be a passage between Newfoundland and the land of the Bretons' (Cape Breton). On asking an experienced navigator (Captain J. A. Farquhar, how Cartier came to that conclusion, he at once replied it must be on account of the tremendous current which rushes out to the south-east from the Magdalens. But Cartier did not try for this exit from the Gulf on that occasion. He returned home by the Straits of Belle Isle, or Chateaux still believing the Gulf to be only a large northern bay of Newfoundland. And, though on his return from his second voyage in 1556, when he passed out through the opening between Cape Breton and Cape Ray (now called Cabot Straits) and thus once for all settled the question of the great Gulf and the insular character of Newfoundland; still for nearly a century after, up to the time



of Whitbourne (1615) it was still known as the "Grand Bay," and to the Italian Cartographers as the "Golfo Quadrato," the Square Gulf. Whitbourne was evidently not very clear in his ideas about this great bay. At page 3 he speaks of it as "the grand bay which lyeth on the north side of country, &c., but on page 4 he speaks of it as "Flowers Bay," and says it is north of Trinity, and that no shippes repaire thither to fish partly in regard of sundrie rocks and ledges lying even with the water, and full of danger, but chiefly, as I conjecture, because of the savage people of the country doe there inhabite. .... The bay is not three English miles from Trinitie in some places." This would make it appear as if he is speaking of Bonavista Bay, but even in that case his estimate is altogether too short. It is most probable the Gulf of St. Lawrence, which in those days was intended by the name "Bay of Flowers."

The same name in Spanish or Portuguese, "Flores," was given to the most westerly island of the Azores, the island from which Cortereal and his followers made their start for the unknown lands of the west. Hence they gave the name to the

most westerly part of the new lands discovered. The same idea is conveyed in the name of Florida, though Winsor says (page 658) that this name was given by Ponce de Leon on account of the day on which he discovered this land, namely, Easter Sunday, March 23rd, 1513.\* The only reminder of this beautiful name now extant in Newfoundland is the small settlement of Flowers Cove on the west coast of Newfoundland, or the eastern side of the Straits of Belle Isle.

The remark of Jacques Cartier, quoted above, concerning "the land of the Bretons," opens up a new subject which must have our attention before going further. The names of Cape Breton and St. Lawrence are so connected or inter-woven that one cannot be considered without the other. Cartier's remark shows us that he was well aware of the fact that the land to the south-west of Newfoundland was called the "land of the Bretons", the Cape Breton of the present day.

\* This is not correct. The land was discovered on the festival called Pascha floridum or Pascha florum: the Pasch of Flowers, which was the name for Palm Sunday, not Easter. In mediæval times the word Pasch, which in its original signification meant the Easter festival, came to have a more general application, and was used for all great feasts or festivals, with a distinguishing adjective; as for instance Pascha magnum—Easter Pascha novum—New Year, Pascha Natalis—Christmas, Pascha rosarum Pentecost, &c.

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AGENTS

## Cape Breton.

The name of this land, which has remained only slightly changed up to the present day, has given rise to the notion that it was first discovered and colonized by the Bretons. Such, however, is not the fact, for we know that long before the time of the Breton voyagers this land had been known to the Basques. There is good foundation for believing that these hardy fishermen had known the land even prior to Cabot's voyages. How then do we account for the fact that on nearly all the old maps this land is said to have been discovered by Bretons? thus on the Portuguese map, 1520, it is described as "terra que foi descubierta por Bretones"; Majolla's map, 1527, has C. de Bretoni; Lok's map, 1582, C. Breton; Gaspar Vega's chart, 1534, gives it C. do Breta, both as part of the mainland and, in repetition, as an island; and on the supposed Cabot map, 1534, it is given as an island only, and named del Berto. It is evident that about this time it was beginning to be realized that Cape Breton was a island and not part of the mainland. Yet in the face of all this I maintain that the name was originally given by the Basques. In the French Basque Province of Les Landes, there was, in these days a very important town and fortress of the name of Cap Breton, between Bordeaux and Bayonne. It was at one time a large and important sea-port, being at the mouth of the River Adour. In the course of centuries however, the river has become filled up and its course changed. The once great seaport has become an insignificant inland village surrounded by fens and dunes, and the more

modern town of Bayonne has sprung up around the spot where the Adour has made a new embouchure for itself. It was the Basque fishermen from this town of Cap Breton who gave the name to the island in the St. Lawrence, long before their more northerly neighbours from Brittany had ventured into these western waters. Cartier gave the name of St. Lawrence to this island in 1536, and it held the name for nearly a century, as Champlain tells us it was known by that name in 1603. But the original name of Cape Breton prevailed. At one time this island was known as Ile Royale.

It is now time to return to the Gulf of St. Lawrence. We have seen that Cartier returned to France in 1534 without having discovered the true nature of the Gulf, or given it a name. In the fol-

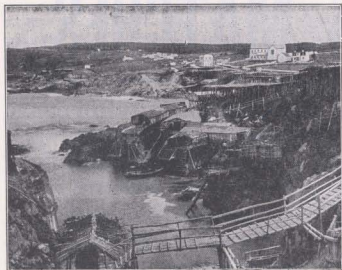
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lowing year, 1535, he set out again on a second voyage, determined to probe this "Grand Bay of Chateaux" to the very bottom. He made the land as usual at Bonavista, spent a few days at Catalina coasted around again by the north, and entered the Bay of Chateaux by the (now) Straits of Belle Isle. He made his rendezvous at Blanc Sablon on the 15th day of July; took in wood and water and awaited his companion ships.

On the 29th they left Blanc Sablon and sailed westward to take up the exploration at the point whence he had turned homeward on the previous year. On the 10th day of August he entered a beautiful harbor on the northern shore of the Gulf, opposite the coast of the Isle of the Assumption (Anticosti). He describes this harbor minutely. "It was," he says, "a very beautiful and large bay, full of islands and with many fine entrances, and anchorage for any kind of weather. And in order to distinguish this bay there is a large island like a head of land (cap de terre) which stands out beyond the others. And inland there is a mountain like a hay-cock or a pook or stook of grain (tas de bled)." He entered this harbour on the

morning of the 10th of August, and that being the feast day of the great Martyr Deacon of Rome—

#### Saint Lawrence—

he gave his name to the harbor. This particular harbour lost the name, but it spread to all the gulf and river which had before that (says Charlevoix) been known as the "The River of Canada." Abbe Ferland in his History says "that in comparing Cartier's description with that of Bayfield (Sailing directions for the Gulf and River of the St. Lawrence) we cannot help coming to the conclusion that this harbor must be that now known as St. Genevieve. Rev. M. Plamondon, Missionary, is also of the same opinion. "I was struck," he says, "with the resemblance to Cartier's description of St. Lawrence. I recognized the mountain like the hay-cock or pook (tas de ble). Today it is called Partridge Head (Tete de perdrix). I saw the large Island like the 'head of land.' There are three groups of woody islands: the St. Charles Islands, the Betchouannes, and the St. Genevieve Islands." But in spite of these witnesses, though not personally acquainted with that part of the coast myself, yet from a close and careful study of Cartier's own

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account of his voyage, I am inclined to think that Cartier's St. Lawrence was not the modern St. Genevieve but rather the harbor of Mingan.

Carter remained in Canada during the winter of 1535-36. In the spring he returned to France, passing out through the strait between Cape Ray and Cape Breton, now called Cabot Strait, though for a long time it bore the name of St. Peter's Bay.

When Cartier had reached the limit of his first voyage (1534) in the Gulf of St. Lawrence and decided to return his prow homeward, he had arrived as far as the narrowest part of the strait between the Isle of Assumption (Anticosti) and the northern shore of the Gulf. He says "because it was the Feast day of St. Peter we called it the Strait of St. Peter." It was the first day of August. The Feast day of S. S. Peter and Paul is well known to be the 29th of June. But on the 1st of August another festival in honor of St. Peter is celebrated, namely, St. Peter in vinculis (i. e. in chains). This shows what a close observer Cartier was of the ecclesiastical calendar. This particular strait, which Cartier took for the main entrance to the "River of Canada," soon lost the name and it was transferred, as mentioned above, to the strait between Cape Ray and Cape Breton; as soon as it became known that that was the real entrance to the great gulf and river. This name it retained until quite recently, when it has been supplanted by the name of Cabot Straits. In some old maps the whole island of Cape Breton is named St. Peter's. It was also called Isle Royale. Cartier gave the name of St. Lawrence to the Island of Cape Breton, which name it retained for over a century, but the name of Cape Breton has prevailed. A small harbour, however and a cape to the west of Cape North (C.B.) still retain the name of St. Lawrence, and a harbor on the west shore of Placentia Bay (Nfld.) Cartier gave the name of Cape Lorraine to Cape Ray, and St. Paul's to the cape above Port-aux-Basques. The former has been lost, the latter transferred to an island off the Cape Breton shore. I will take up the name of Belle Isle in my next article.

† M. F. HOWLEY.

(To be Continued.)



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watching  
Between the boughs of spruce and fir and pine,  
No shrieking traffic disturbs my dreamless slumber,  
Peaceful and still, is this retreat of mine.

A glorious dawn is there when I awaken  
And feathered choirsters are singing in the trees,  
The dew, like gems, hang quivering on the branches,  
Whilst opening flowers, spread incense on the breeze.

In the near distance, a laughing stream is calling,  
An invitation, through the lessening gloom,  
To test my boasted skill upon its waters,  
And lure a speckled beauty to its doom.

Thus do I dream, and wait the winter's passing  
For Spring's green fingers to loose the icy chain,  
Then shall my spirit be blithe once more and  
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## Let's Pretend

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It is easy to laugh when you're happy,  
And easy to sing when you're glad,  
But to laugh or to sing is a difficult thing  
When the heart within you is sad.

There will always be days that are stormy,  
When no blue can be seen in the sky,  
But t'would help us no end, if we would  
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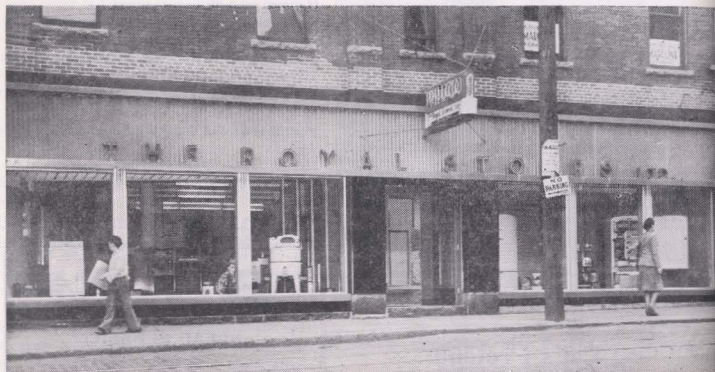
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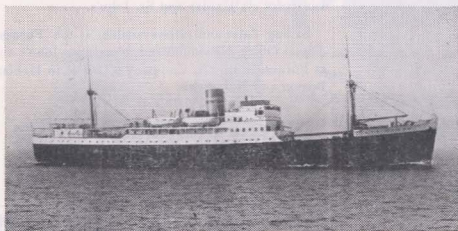
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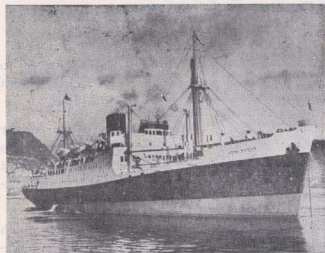
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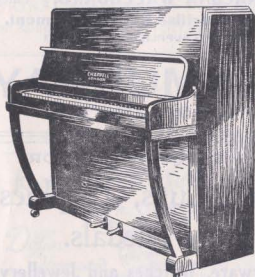
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